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FIVE EARTHENWARE MANDAIC INCANTATION BOWLS IN ĀBGĪNE MUSEUM, TEHRĀN

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Abstract

This article presents the *editio princeps* of the Mandaic texts of five incantation bowls housed in Ābgīne Museum, Tehrān (627–S, 626–S, 110–S, 109–S and 108–S). Presumably dated to the 6th–7th centuries, the texts include protective formulae and name of the clients for whom they were written. The texts of 627–S and 626–S are written in a spiral manner, 110–S and 109–S are written in four segments and 108–S, which includes some of the earliest attested evidence of *šapta d-pišra d-ainia*, with the text arranged as a spoke, like sunrays.

Introduction*

The Glassware and Ceramic Museum of Iran also known as Ābgīne Museum (hereafter ĀM), located in Tehrān, has preserved a number of historical and contemporary facial arts, including five earthenware Mandaic incantation bowls. In 2021, a graduate student of Āzād University in Tehrān informed me about these Mandaic bowls but the images were not available till 2022. ĀM labeled these bowls as earthenware Mandaic Bowls, which are unglazed and wheel-thrown, and allocated them the numbers 627–S, 626–S, 110–S, 109–S and 108–S.¹ According to information given by ĀM, these bowls were discovered

* I would like to thank Ṭannāz 'Aḥadī-Moḡaddam, Fāṭeme Farhangī-Niyā & Majīd Niknafs for their photographs of the bowls. My appreciation is extended to Nawīd Šāleḡwand and Zohre Moḡammadyān Moḡāyer (Katāyun) from Ābgīne Museum for their constructive assistance as well as Aaron Michael Butts, Rāḡīye Solṭāni Tehrānī, Leylā-Sādāt Sajjādī Hezāve and Sūsan Reḡāyī, who gave me some valuable materials. My thanks also go to the anonymous reviewers for their valuable suggestions and comments which have made a significant contribution to the draft. Last but not the least, I'm really grateful of Erica C. D. Hunter for her sympathetic support, valuable comments as well as correcting the English text of the article. All errors are my own responsibility.

¹ S is an abbreviation for Persian Sofāl 'earthenware'.

in Šuštār.² Three of five bowls are displayed in the museum's Seashell Hall and the other two are housed in the ĀM depot and cannot be accessed by visitors. The identification information reveals that 108-S, 109-S & 110-S were purchased by ĀM in 1355-11-19 AH = 1977-02-08 AD from an unknown person and 626-S and 627-S were donated to ĀM in 1377 AH = 1998 AD. They have the following ID numbers, and dimensions.

	ID	ĀM ID	Rim diameter	height	Base diameter	content	statistics
1	ĀM.1	627-S	15.3-15.9 cm	7.9 cm	6.2 cm	6 circles	~ 45 words
2	ĀM.2	626-S	18.2 cm	6.3 cm	6 cm	13 circles	~ 85 words
3	ĀM.3	110-S	14.5-15.3 cm	7-7.4 cm	6 cm	63 lines	~ 155 words
4	ĀM.4	109-S	21.5 cm	6.7-7.4 cm	6 cm	60 lines	~ 185 words
5	ĀM.5	108-S	13.7-14.2 cm	8.2 cm	6.4 cm	52 lines	~ 115 words

In 2004, Farzāne Qāyini made a catalogue of the glassware and earthenware in the ĀM. She gave a short introduction and a Persian translation of ĀM.2, accompanied by two photographs of ĀM.4.³ In 2012, Rāḍiye Solṭāni Tehrāni based her BA thesis on the Mandaic bowls, looking at texts presumed to be made in Iran including those housed in the ĀM.⁴ The Mandaic texts are written with ink on the inner side of the bowls, but in ĀM.4, the text continues on the outer side. ĀM.2 and ĀM.3 have added some words on the outer side.

All of the texts of the bowls are enclosed between two circles (one at the rim of the bowl, the other in the centre). This arrangement may represent the binding of demons between the two circles,⁵ indeed as it was common in Iran until recently for people to draw a circle around a person who had epilepsy, as a way to keep what was perceived to be a 'demon' that was understood to possess the person, contained (and therefore could also not 'infect' others).

² Šuštār, a Mandaic settlement in southern Iran, today a town in Kūzestān province, Iran. Šuštār is not necessarily the place of the bowls production and the text does not indicate where they were produced. However, it is quite probable that they were the products of a local potter.

³ See F. Qāyini, *muzey-e Ābgine va Sofālinehay-e Īrān* (Tehran: Research Institute of Cultural Heritage & Tourism, 2004), 64-65 [in Persian].

⁴ See R. Solṭāni Tehrāni, *pažuheš pirāmun-e sofālinehāy-e Mandāyi* (University of Kāšān: BA thesis in handicrafts: Earthenware and Ceramics, 2012) [in Persian].

⁵ Cf. N. Vilozhny, *Lilith's Hair and Ashmedai's Horns: Figure and Image in Magic and Popular Art: between Babylonia and Palestine in Late Antiquity* (Jerusalem: Ben Zvi Institute, 2017), 32-35 [in Hebrew].

The sections that follow present a transcription, translation, short commentary and parallel writings. Please note the following standards in the Mandaic text (after Matthew Morgenstern and Ohad Abudraham): Uncertain readings are given as grey letters, e.g. a or o; breaks in the source and reconstructions are marked with square brackets, e.g. [a] or [o]; superlinear insertions are marked with carets, e.g. ^a^ or ^o^; and scribal erasures are marked with strikethrough, e.g. ~~thuil~~ or ~~𐤌𐤍𐤕𐤌~~.

1. ĀM.1 (627–S)

The text on ĀM.1 says that it was made in the name of *Sanipāw son of Ƙošnām (L.3). It is constituted by a Mandaean script written in ink on an unglazed earthenware bowl, in a continuing spiral from the centre of the bowl, with the text enclosed between two circles. The text begins at the small circle in the centre and ends at the rim where it is enclosed by a wavy line (maybe like a snake?). The bowl is well preserved, but some words are unclear (L.2 & 3).



Fig. 1. ĀM. 1 from three perspectives; Photo by ĀM

1.1. *Text and translation*

Transcription	L	Translation
ܐܬܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ	1	Armed and sealed is the house,
ܐܬܝܬܝܢ ܕܡܝܬܝܢ ܕܡܝܬܝܢ	2	the wife, the sons, the daughters, the
		animals, the property of

Transcription	L	Translation
<p> ܘܫܢܦܐܘ ܒܢܝ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܘܫܢܦܐܘ ܒܢܝ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ </p>	3	* <i>Sanipāw</i> son of <i>Košnām</i> . Bound are the demons in shackles
<p> ܘܫܢܦܐܘ ܒܢܝ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܘܫܢܦܐܘ ܒܢܝ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ </p>	4	of the Liliths. In the chains are bound the bewitching male devils (and) are bound
<p> ܘܫܢܦܐܘ ܒܢܝ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܘܫܢܦܐܘ ܒܢܝ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ </p>	5	the bewitching female Liliths who reveal dreams, illusions and apparitions to human beings
<p> ܘܫܢܦܐܘ ܒܢܝ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܘܫܢܦܐܘ ܒܢܝ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ </p>	6	and the evil mysteries which injure these souls. And may there be healing to these souls.

1.2 Commentary

L.2: Due to the similarity between ܫ and ܘ as well as ܫ and ܘ in the Mandaean cursive script written on incantation bowls, it seems ܘܫܢܦܐܘ is a scribal mistake for ܘܫܢܦܐܘ ‘in shackles’ (Cf. A.O. 14.963:3, HS 3021:3, HS 3025:4, VT 1981.8:4, etc.).

L.3: The name of *snipau* is not legible; its initial letter can be read as *a* but the appendix next to it is too low in height to be *-i-* (cf. ܘܫ vs. ܘܫ). The letter between *np* presumably is *a*, *i* or *u*, thus this name can possibly read as **Sanipāw* which is derived from an MP form of OIr. *√sna* ‘to wash’ + *pāw* ‘pure, clear’ and presumably means ‘(one who is) pure by washing’,⁶ cf. Arabic *Ṣobba/Ṣobbī* ‘a Mandaean’⁷ and *Mənaqqəda* ‘who purifies himself’.⁸

L.3: *kušnam Košnām* consists of the MP *xwaš* ‘pleasant’ + *nām* ‘name’ which means ‘(one who has) a good fame’. Cf. *kušduk* ‘a pleasant daughter’ of *xwaš* ‘pleasant’ + *dux* < *duxt* ‘daughter’ in BM 91728:45⁹ as well as JBA IM 212103:1 *kwšyzyq* of MP *xwašīzag*.¹⁰

⁶ Other possibility is that like *madda* ‘> *manda*’, this word is the MPersianized form of *Ṣobba* > **Ṣonba* > *Ṣonpā(w)*.

⁷ From Mandaic *√SBA* II ‘to immerse’, See *MD*, 388b.

⁸ Mentioned by Theodore Bar Koni, *Scholion*, *Mēmra* 11 under title ܘܫܢܦܐܘ ܒܢܝ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ‘The heresy of the Manichaeans’ which relates: ܘܫܢܦܐܘ ܒܢܝ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ܕܠܝܬܝܢ ‘and the heresy of *Mənaqqədē*, he learned at first’, See A. Scher, (ed.) *Theodorus bar Kōnī: Liber Scholiorum* (Wiesbaden: Otto Harrassowitz, 1910), 311 ff..

⁹ See *CAMIB*, p. 127 [96M].

¹⁰ See J. N. Ford, & M. Morgenstern, *Aramaic Incantation Bowls in Museum Collections* (Vol. I The Frau Professor Hilprecht Collection of Babylonian Antiquities, Jena), (Leiden: Brill, 2020), 73 fn.263.

L.6: In some instances, recorded in the bowls and amulets, the second consonant of trilateral root of ḤWY has disappeared¹¹ and ĀM.1 has also **thlun** rather than **thuilun**.

1.3. *Parallels in other Mandaic bowls*¹²

- L.2 vs. BM 91724:1.13.¹³
- L.3–6 vs. A.O. 14.963:3–9.¹⁴
- L.3–5 vs. Moussaieff 95:11–12.¹⁵

2. ĀM.2 (626–S)

The bowl is in general well preserved but a small piece at the end of lines 8–10 is missing. The text on the bowl is in Mandaean script (ink on an unglazed bowl), and is written in a continuous spiral from the middle of the bowl. The text starts at a small circle in the center of the bowl and ends at a circle at the bowl's rim. Lines 1–10 are enclosed between these two circles, but three short lines (lines 11–13) are written vertically on the outer wall of the bowl.

A striped scorpion (Mandaic **arqba**)¹⁶ is painted within the line before the end,¹⁷ and a crescent is painted on the top of the bowl

¹¹ See O. Abudraham, *A Grammar of Early Mandaic* (Jerusalem: The Academy of the Hebrew Language, 2022), 391 [in Hebrew].

¹² See more parallel bowls, J. N. Ford, & M. Morgenstern, *Aramaic Incantation Bowls in Museum Collections*, 196.

¹³ published in *CAMIB*, 116 [88M].

¹⁴ published in *MIT*, 212 [Bowl 17].

¹⁵ published in M. Morgenstern, 'Five Mandaic Magic Bowls from the Moussaieff Collection', in Sh. Ahituv, H. Cotton & M. Morgenstern, *Eretz-Israel: Archaeological, Historical and Geographical Studies* 34 (Ada Yardeni volume), (Jerusalem: The Israel Exploration Society, 2021), 115 [in Hebrew].

¹⁶ 'The Mandaean Book of the Zodiac'—known as *Asfar Malwašia*—considered *arqbia* as equal with evil vermin; AM:182 *arqbia urihšia bišia* 'scorpions and evil vermin'. At the same time, having a reptile as a noxious creature in the bowl instead of humanoid demons, may represent Iranian perceptions of the scorpion. Cf. MP *xraftar* 'reptile, noxious creature'.

It's also noteworthy that Kuzestān province has the largest and most diverse kinds of scorpions in Iran; some of which have deadly stings.

¹⁷ Other instances of scorpion depiction: MS 2054/98 is a Mandaic bowl from Martin Schøyen Collection and a scorpion is depicted in its outer part, See N. Vilozhny, *Lilith's Hair and Ashmedai's Horns*, 369 [in Hebrew]; MS1928/21 is a Jewish Babylonian Aramaic bowl from Martin Schøyen Collection and scorpion is depicted in its inner and center part, See N. Vilozhny, *Lilith's Hair and Ashmedai's*, 356. Naama Vilozhny pointed out that the scorpion has a magical conception or power and is used for protection in the Gnostic religions and especially for the Mandaean

which is presumably either the scorpions' pincer or a round bracket which sometimes marks the end of a spell on Mandaic bowls (Cf. < in Moussaieff 139:14,19,24,28 as well as Moussaieff 154:13 and << in BM 91724:1.9) and located following L.8 **uhiia zakh** (Fig. 2).



Fig. 2. ĀM.2. Striped scorpion and its 'crescent'

ĀM.2 declares that it was written for a female whose name is written in three different ways including L.3 **Gušnašp-<prid>**, L.7 **Gušnašp-<priad>** and L.9 **Gušnašp-<aprid>**. Although L.7 **priad** can represent MP *frayād* 'help, assistance'¹⁸ more possibly her right name is **Gušnašp-Āfrīd** 'blessed by Gušnašp'¹⁹ whose mother name is Šišin.



Fig. 3 ĀM. 2 from three perspectives; Photo by ĀM

is used on the rings as well as incantation bowls, See N. Vilozhny, *Lilith's Hair and Ashmedai's Horns*, 66–67. Mandaean rituals use a ring attached to a chain called *sekkīn dowlā* (Mandaic *sikina d-daula*), there are four animals engraved on the ring including a lion, a scorpion, a bee and a snake. It is used in three ceremonies—birth, marriage and death—to protect the newborn, bride/groom and deceased respectively, See A. 'Askarī, *Mandā'īyat: dīn-e towḥīdīy-e bāstānī* (Ahvaz: Tarava publication, 2015), 242–244 [in Persian].

¹⁸ Cf. **Hōm-Frayād**, See P. Gignoux, *Noms propres Sassanides en moyen-perse épigraphique*, 97 [n.442].

¹⁹ Cf. **Arz-āfrīd**, **Mihr-āfrīd** and **Ohrmazd-āfrīd** as well as **Gušnašp-dād**, See respectively P. Gignoux, *Noms propres Sassanides en moyen-perse épigraphique*, 48 [n.140], 126 [n.628], 139 [n.704] and 96 [n.413].

2.1. Text and translation

Transcription	L	Translation
Inner Bowl		
ܟܡܢܫܦ ܐܦܪܝܕ ܕܫܝܫܝܢ ܐܡܪܐ	1	In the name of Life, may there be healing
ܐܡܪܐ ܕܠܝܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ	2	for the house, the dwelling, the residence,
ܐܡܪܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ	and the building of	
ܟܡܢܫܦ-ܐܦܪܝܕ ܕܫܝܫܝܢ ܐܡܪܐ ܕܡܕܢܬܐ	3	Gušnašp-(Ā)frīd daughter of Šišin. Be
ܐܡܪܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ	expelled and driven out	
ܐܡܪܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ	4	the eye that envied (and) hungered,
ܐܡܪܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ	envied, envies the gods	
ܐܡܪܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ	5	of the house, and hungered, hungers the
ܐܡܪܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ	sons of Adam, deceived, deceives in the	
ܐܡܪܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ	heights.	
ܐܡܪܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ	6	I adjure you (f.) and put you (f.) under
ܐܡܪܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ	oath by Bēl and Nabu and Nirig. Be	
ܐܡܪܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ	expelled and disappear from the body,	
ܐܡܪܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ	7	the house, the dwelling, the residence,
ܐܡܪܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ	the building of Gušnašp-Āfrīd daughter	
ܐܡܪܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ	of Šišin, in the names of	
ܐܡܪܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ	8	these angels. Write on a [in the bo]wl of
ܐܡܪܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ	the clay and bury in the exterior gate,	
ܐܡܪܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ	Life is victorious, > [scorpion]	
ܐܡܪܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ	9	May there be healing for the h[ouse, the
ܐܡܪܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ	dwelling, the resid]ence, and the building	
ܐܡܪܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ	of Gušnašp-Āfrīd daughter of Šišin,	
ܐܡܪܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ	10	in the name of ‘Yes, Yes and A[men]’.
Outer Bowl		
ܐܡܪܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ	11	The sealing
ܐܡܪܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ	12	of the house
ܐܡܪܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ ܕܡܕܢܬܐ	13	(of) Life

2.2 Commentary

L. 3, 7 & 9: Although **Gušnašp** is a male name, in ĀM.2 with its second part either as L.3 **prid**, or L.7 **priad**, or L.9 **aprid** followed by **pt** ‘daughter of’ it represents a female name,²⁰ Cf. T28002:4, 13, 15 **gušnaš br šišin**.²¹ **Gušnašp** comes from an MP form of OIr. *vr̥šna-aspa-*

²⁰ The scribe of a lead scroll erroneously wrote at its end **gušnašp pt pridmi[š]** for **gušnašp br pridmi[š]**, See C. Müller-Kessler, ‘Aramäische Koine—Ein Beschwörungsformular aus Mesopotamien’, *Baghdader Mitteilungen* 29 (1998), 341 [L.23].

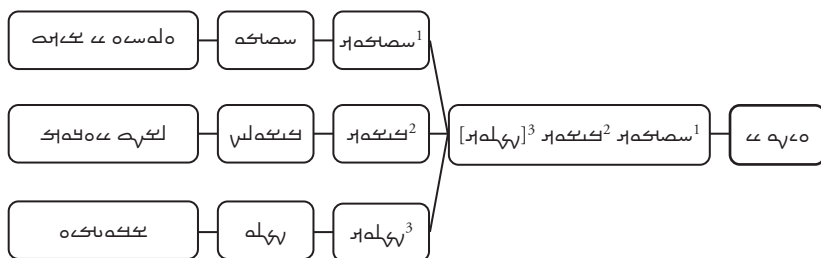
²¹ See J. N. Ford & O. Abudraham, ‘Syriac and Mandaic Incantation Bowls’, *ADCA Reports: The Antiquities Department of the Civil Administration* 1 (2018), 103–104.

‘(who has) male horses’ and *Āfrīd* from an MP form of *ā.fri.ta-* ‘blessed’. This name is also attested in JBA incantation bowls by omission of the middle *a* and final *t* as **gʷšnšppry** (read as *Gušnašp-fri*) in some instances including JBA 23 (MS 2053/206:5), JBA 37 (MS 2053/123:2, 5, 8), JBA 59 (MS 2053/174:5, 7).²²

L. 3, 7 & 9: Šišin is possibly an Iranian name.²³

L.4: Cf. Moussaieff 24:12 & 13 mentions **aina bišta**. It is possible that **aina** is the referent of the clitic pronouns of the adjuration verbs in L.6 of *ĀM.2*, and that it is ordered to be expelled and to disappear with **pšr** and **puq** as imperative verbs rather than Moussaieff 24:13 **tipšrai** and **tipqai**, *YM* 1:2:4 **pšar** and **puq**.

L.4-5: The occurrences of a perfect peal following into an imperfect peal may show a literary use of tense which means in the past it did, in the present it is still doing, but by this amulet there is a wish and prayer to not continue in the future. So, it seems the complete sentence should be like this:



In *ĀM.2* there is a triad of ‘the Gods of the house’ i.e. the idols, ‘the sons of Adam’ i.e. humans and ‘the heights’ i.e. the angels, while in its parallel, *Moussaieff 24:12*, there is a doubling of ‘the Gods’ and ‘the sons of Adam and Eve’. The entire line is translated differently by Matthew Morgenstern.²⁴

²² See S. Shaked, J. N. Ford & S. Bhayro, *Aramaic Bowl Spells: Jewish Babylonian Aramaic Bowls* (MRLA, 1) (Leiden: Brill, 2013), 135, 185, 260–261.

²³ J. A. Montgomery, *Aramaic Incantation Texts from Nippur* (Philadelphia University Museum, 1913), 219–220.

²⁴ M. Morgenstern, 'Five Mandaic Magic Bowls from the Moussaieff Collection', 111 [in Hebrew]:

[illegible]

L.5: Bēl, Nabu and Nirig resembles the Mesopotamian triad of Marduk, Nabu and Nērgal,²⁵ also found in Moussaieff 24:13, 45:12.²⁶

L.8: At the end of the line and the formula, but before the scorpion, the word is written as **uhīia zakh**. It represents the phenomenon of spelling **h** instead of **ia**; there are other instances of this in the epigraphic corpus.²⁷

L.10: 'yn 'yn uam[in] is also known from Syriac incantation bowls, ܝܢ ܝܢ ܘܐܡܢ 'Yes and Amen' which considered as a 'liturgical formulae and doxology'²⁸. It is also found in JBA incantation bowls ܝܢ ܘܐܡܢ and considered as a 'magic name' or 'word of power'²⁹ and here it has become a supreme power that the sentence ends with his name.

2.3 *Parallels in other Mandaic bowls*

- L.1–3 vs. Ashmolean 1930.41:1–4;³⁰
- L.3–6 vs. Moussaieff 24:12–13³¹; Amulet MS 2087/13 palimpsest recto part VII:11–28;³²
- L.6–8 vs. Amulet MS 2087/13 palimpsest verso part VIII:1–7;³³

²⁵ In Mandaic *haršia bišia*, See E. S. Drower, 'A Mandæan Book of Black Magic', *JRAS* 2 (1943), 181, the third of the triad is different and thus they are Bēl, Nabu and Nišra and respectively sundered from *babil* 'Babylon', *bursippi* 'Borsippa' and *kaškar* 'Kaškar', See J. C. Greenfield, 'A Mandaic Miscellany', *JAOS* 104:1, (1984), 81–82.

²⁶ See C. Müller-Kessler & K. Kessler, 'Spätbabylonische Gottheiten in spätantiken mandäischen Texten', *Zeitschrift für Assyriologie* 89:1 (1999), 65–87; E. C.D. Hunter, 'Comparative Perspectives on Šapta d-pišra d-ainia', 122.

²⁷ See O. Abudraham, *A Grammar of Early Mandaic*, 30 [b4] [in Hebrew].

²⁸ Cf. Revelation 1:7, Greek *καὶ ἔρχεται*; See G. Abousamra, 'Syriac Magic and the Contemporary Christian Milieu: Continuity or Discontinuity?' in M. Moriggi, & S. Bhayro (eds), *Studies in the Syriac Magical Traditions* (MRLA, 9) (Leiden: Brill, 2021), 187–201.

²⁹ See J. N. Ford, & M. Morgenstern, *Aramaic Incantation Bowls in Museum Collections*, 107.

³⁰ published in G. R. Driver, 'A Magic Bowl', *Revue d'Assyriologie et d'archéologie orientale* (1930), 62.

³¹ published in M. Morgenstern, 'Five Mandaic Magic Bowls from the Moussaieff Collection', 111 [in Hebrew].

³² published in O. Abudraham, 'An Ancient Mandaic Palimpsest Amulet: An Examination of Three Magic Lamellae', in Sh. Aḥituv, H. Cotton & M. Morgenstern, *Eretz-Israel: Archaeological, Historical and Geographical Studies* 34 (Ada Yardeni volume), (Jerusalem: The Israel Exploration Society, 2021), 8 [in Hebrew].

³³ published in O. Abudraham, 'An Ancient Mandaic Palimpsest Amulet: An Examination of Three Magic Lamellae', 8 [in Hebrew].

- L.8 vs. ROM 931.4.1:2.14–15;³⁴
- L.10 vs. Pognon 13:14³⁵; IM 114981:45;³⁶
- L.11–13 vs. Moussaieff 26:9.³⁷

3. ĀM.3 (110–S)

The text on ĀM.3 is written in ink in Mandaean script on an unglazed earthenware bowl, the text (in the inner part) is divided into four sections (A:L.1–17, B:18–34, C:35–48, D:49–62). Each section starts from the centre where there is a small circle. The opening lines of each section are thus much longer and have more characters than the end lines which may be only a word or even just the syllables of a word. A large circle has been drawn on the exterior wall of the bowl which has one word written vertically (L.63). There is no demon or drawing on this well-preserved bowl.

ĀM.3's text names a male Bābāy son of Anoš (L.5–6, 51) who is called simply Bābāy (L.49) and his wife Šišig/Šišug daughter of Ābmāg (L. 6–7, 52). Yūkābar-Zīwī (L.35) is mentioned mythologically as the saviour-spirit who wrote the bowl.



Fig. 4 ĀM. 3 from three perspectives; Photo by ĀM

³⁴ published in W. S. McCullough, *Jewish and Mandaean Incantation Bowls in the Royal Ontario Museum*, (University of Toronto Press, 1967), 14.

³⁵ published in *MIT*, 166.

³⁶ published in E. C.D. Hunter, 'Two Mandaic Incantation Bowls from Nippur', *Baghdader Mitteilungen* 25 (1994), 610.

³⁷ published in M. Morgenstern, 'Five Mandaic Magic Bowls from the Moussaieff Collection', 114 [in Hebrew].

3.1. Text and translation

Transcription	L	Translation
Section A		
— ܕܡܠܟܐ ܕܗܝܐ ܐܝܬܐ ܕܡܠܟܐ ܕܗܝܐ	1	In the name of Life, may there be binding
ܕܡܠܟܐ ܕܗܝܐ ܐܝܬܐ ܕܡܠܟܐ ܕܗܝܐ	2	and healing, arming, sealing,
ܕܡܠܟܐ ܕܗܝܐ ܐܝܬܐ ܕܡܠܟܐ ܕܗܝܐ	3	guarding for the house,
ܕܡܠܟܐ ܕܗܝܐ ܐܝܬܐ ܕܡܠܟܐ ܕܗܝܐ	4	the dwelling, the residence, the building,
ܕܡܠܟܐ ܕܗܝܐ ܐܝܬܐ ܕܡܠܟܐ ܕܗܝܐ	5	and the threshold of Bābāy son of
ܕܡܠܟܐ ܕܗܝܐ ܐܝܬܐ ܕܡܠܟܐ ܕܗܝܐ	6	Anoš and his wife Šišig/Šišug
ܕܡܠܟܐ ܕܗܝܐ ܐܝܬܐ ܕܡܠܟܐ ܕܗܝܐ	7	daughter of Ābmāg and for their sons,
ܕܡܠܟܐ ܕܗܝܐ ܐܝܬܐ ܕܡܠܟܐ ܕܗܝܐ	8	the males, and for their daughters,
ܕܡܠܟܐ ܕܗܝܐ ܐܝܬܐ ܕܡܠܟܐ ܕܗܝܐ	9	the females. I adjure
ܕܡܠܟܐ ܕܗܝܐ ܐܝܬܐ ܕܡܠܟܐ ܕܗܝܐ	10	you (pl.) and put
ܕܡܠܟܐ ܕܗܝܐ ܐܝܬܐ ܕܡܠܟܐ ܕܗܝܐ	11	you (pl.) under oath by Yāhēb-ēl,
ܕܡܠܟܐ ܕܗܝܐ ܐܝܬܐ ܕܡܠܟܐ ܕܗܝܐ	12	the angel, by that one
ܕܡܠܟܐ ܕܗܝܐ ܐܝܬܐ ܕܡܠܟܐ ܕܗܝܐ	13	who was appointed over
ܕܡܠܟܐ ܕܗܝܐ ܐܝܬܐ ܕܡܠܟܐ ܕܗܝܐ	14	male
ܕܡܠܟܐ ܕܗܝܐ ܐܝܬܐ ܕܡܠܟܐ ܕܗܝܐ	15	gods and
ܕܡܠܟܐ ܕܗܝܐ ܐܝܬܐ ܕܡܠܟܐ ܕܗܝܐ	16	female
ܕܡܠܟܐ ܕܗܝܐ ܐܝܬܐ ܕܡܠܟܐ ܕܗܝܐ	17	goddesses
Section B		
ܕܡܠܟܐ ܕܗܝܐ ܐܝܬܐ ܕܡܠܟܐ ܕܗܝܐ	18	by this (bowl). That one
ܕܡܠܟܐ ܕܗܝܐ ܐܝܬܐ ܕܡܠܟܐ ܕܗܝܐ	19	who kneels on his knees and shouts
ܕܡܠܟܐ ܕܗܝܐ ܐܝܬܐ ܕܡܠܟܐ ܕܗܝܐ	20	between the heaven and the earth and rises
ܕܡܠܟܐ ܕܗܝܐ ܐܝܬܐ ܕܡܠܟܐ ܕܗܝܐ		up
ܕܡܠܟܐ ܕܗܝܐ ܐܝܬܐ ܕܡܠܟܐ ܕܗܝܐ	21	his cry toward that master
ܕܡܠܟܐ ܕܗܝܐ ܐܝܬܐ ܕܡܠܟܐ ܕܗܝܐ	22	who sits on the lofty heights.
ܕܡܠܟܐ ܕܗܝܐ ܐܝܬܐ ܕܡܠܟܐ ܕܗܝܐ	23	If he kneels on his right (knee),
ܕܡܠܟܐ ܕܗܝܐ ܐܝܬܐ ܕܡܠܟܐ ܕܗܝܐ	24	the gods shout
ܕܡܠܟܐ ܕܗܝܐ ܐܝܬܐ ܕܡܠܟܐ ܕܗܝܐ	25	and the mighty ones groan
ܕܡܠܟܐ ܕܗܝܐ ܐܝܬܐ ܕܡܠܟܐ ܕܗܝܐ	26	and the angels shake.
ܕܡܠܟܐ ܕܗܝܐ ܐܝܬܐ ܕܡܠܟܐ ܕܗܝܐ	27	If he kneels on his left (knee),
ܕܡܠܟܐ ܕܗܝܐ ܐܝܬܐ ܕܡܠܟܐ ܕܗܝܐ	28	the goddesses fall
ܕܡܠܟܐ ܕܗܝܐ ܐܝܬܐ ܕܡܠܟܐ ܕܗܝܐ	29	and the amulet-spirits
ܕܡܠܟܐ ܕܗܝܐ ܐܝܬܐ ܕܡܠܟܐ ܕܗܝܐ	30	cry and shout
ܕܡܠܟܐ ܕܗܝܐ ܐܝܬܐ ܕܡܠܟܐ ܕܗܝܐ	31	and the Liliths
ܕܡܠܟܐ ܕܗܝܐ ܐܝܬܐ ܕܡܠܟܐ ܕܗܝܐ	32	wail.
ܕܡܠܟܐ ܕܗܝܐ ܐܝܬܐ ܕܡܠܟܐ ܕܗܝܐ	33	And I
ܕܡܠܟܐ ܕܗܝܐ ܐܝܬܐ ܕܡܠܟܐ ܕܗܝܐ	34	am
Section C		
ܕܡܠܟܐ ܕܗܝܐ ܐܝܬܐ ܕܡܠܟܐ ܕܗܝܐ	35	Yūkābar-Zīwī ³⁸ , I adjure

³⁸ Cf. revised version of ROM 949.94:14 <kbar ziuḥ> *kābar-Zīwī*, See W. S. McCullough, *Jewish and Mandaean incantation bowls in the Royal Ontario Museum*, 49 [Bowl E].

Transcription	L	Translation
هلمعيس تكتك رهلين	36	you (pl.) and put you (pl.) under oath
بعلعكع ع سد ع ع به رهدس^كع^	37	by the one who is in his splendour and light
ع اكعلل كع عيس علعل—	38	who reveals your (pl.) mysteries.
رهن بهكعك رهن	39	He revealed you (pl.) and set you (pl.)
هعكككك هره ع ع ع اس^ص<ي>ص^	40	to serve me. When I saw you,
ينكك رهن بهصك—	41	I wrote you (pl.) and I bound
ع رهن بهصككع	42	you (pl.) and I bound
لهو تكمعيس	43	your (pl.) name
كعككع كع ع^ه^	44	by four mysteries
كككعكع—	45	and I buried
رهن	46	you (pl.)
كعكع	47	(in) the gate
ع	48	of

Section D

٤٩	٤٩	Bābāy. This is the phylactery
50	50	of Liliths, when they appear
51	51	in the home of Bābāy son of Anōš, he
52	52	and his wife Šišig/Šišug daughter of Ābmāg
53	53	and their sons, males, and their daughters,
54	54	females, for their animals
55	55	and their property
56	56	and their bread and their water
57	57	and their bed and their pillow
58	58	and their animals
59	59	and their property.
60	60	The Life
61	61	(is) victor-
62	62	-ious.
		Outer
63	63	I adjure (-).

3.2 Commentary

L.5, 49, 51: Bābāy is an Aramaic form of Pābag which is a hypocoristic form of *pāpa- as *pāpaka.³⁹

L.6, 51: **Anoš** is an Iranian name, cf. Av. *an-aoša-* ‘immortal’ or ‘sweet’.⁴⁰

L.6, 52: **šišig/šišug** possibly consists of **Šiš/Suš** ‘Susa’+ MP -ig/-ug ‘-ian’ which means ‘Susian’ or even as a hypocoristic form for **Šišin** (See commentary of *ĀM.2*).

³⁹ See P. Gignoux, *Noms propres Sassanides en moyen-perse épigraphique* (Vienna: VÖAW, 1985), 141 [n.723].

⁴⁰ See P. Gignoux, *Noms propres Sassanides en moyen-perse épigraphique*, 42 [n.101].

L.7, 52: **Ābmāg** possibly consists of MP **āb** ‘water’ + MP **māg** which has a relation to the first part of the problematic title of KKZ:10 **MKTKY/mktsky**⁴¹ which Harold Walter Bailey related to **mak-** ‘to immerse, to moisten’ and ***makata-ka-** ‘Baptist’.⁴² This can be considered an equivalent to the Parthian <bšwdg> /abšōdag/ ‘the Baptist’ from Parthian **āb** ‘water’ + **šōd** ‘to wash’.⁴³

L.5: In addition to the known related words in JBA, Syr and Arabic *uskuffah*, in Persian the word *sakku* as well as *sakup* comes also from the same Greek root i.e., *σκέπη*.⁴⁴

L.24–26: The triad of Gods, Men and Angels is repeated again.

L.32–33: **mialala** from YLL ‘to wail, howl, lament’.⁴⁵

L.49–50: **qmaha** is also found as a loanword as <qm’hg> / kamāhag/ in the magical texts in Manichaean Middle Persian (M389 & M8430/I/).⁴⁶

3.3 *Parallels in other Mandaic bowls*

- L.1–49 vs. CBS 2971:1.1–2.2.⁴⁷
- L.1–4 vs. ROM 949.94:1–2;⁴⁸ ROM 931.4.2:1–2.⁴⁹
- L.9–44 vs. IsIAO 5205:4–11.⁵⁰

⁴¹ See F. de Blois, ‘Naṣrānī (Ναζωραῖος) and ḥanīf (ἡθνικός): Studies on the Religious Vocabulary of Christianity and of Islam’, *Bulletin of the School of Oriental and African Studies* 65:1 (2002), 6 fn. 31, for different theories about its etymology.

⁴² Known as a loanword in Armenian *mkerta-*, *mkrtēn* ‘to wash (hands), immerse in baptism’ as well as *mkrtaran* ‘font, baptistery’, all from OIr. **makrta-* ‘baptist’, See H. W. Bailey, ‘Indo-Iranica’, *Indologica Taurinensia* (1982), 17.

⁴³ The word occurs in the currently available corpus either in plural form or plural noun:

MKG(663) M4575/V/i/1/ *bšwd(g’n)*; MKG(1822) HWP/B/12/ *[b](š)wdg’n)* ‘baptists’. MKG(11) M1344+M5910/R/1/ *[b](šwd)gyft* ‘baptist community’. Werner Sundermann considered the word as a MPersianized form of Syriac *mnaqqdē* (Sg. *mnaqqdā* > **mmaqqdag* > **makdag*) which means ‘die Sich-Reinigenden’ and then translated to Greek ἀποχαιρέσθαι and Arabic *al-muḡtasila*, See W. Sundermann, ‘Parthisch bšwdg’n, die Täufer’, *Acta Antiqua Academiae Scientiarum Hungaricae* 25 (1977), p. 242.

⁴⁴ In Fārs province, Zarḡān, Dawān and Now-Bandegān use *sakkūn*.

⁴⁵ See MD, 192.

⁴⁶ See D. Durkin-Meisterernst, ‘The Apotropaic Magical Text M389 and M8430/I/ in Manichaean Middle Persian’, *ARAM Periodical* 16 (2004), 148.

⁴⁷ published in MIT, 262 [Bowl 25].

⁴⁸ published in W. S. McCullough, *Jewish and Mandaean Incantation Bowls in the Royal Ontario Museum*, 48 [Bowl E].

⁴⁹ Ibid, 29 [Bowl D].

⁵⁰ published in M. Moriggi, ‘Aramaean Demons in Rome Incantation Bowls in the Museo Nazionale d’Arte Orientale’, *East and West* 51:3/4 (2001), 212.

- L.20–42 vs. BM 91774:7–10.⁵¹
- L.58 vs. A.O. 2629:10 & 11.⁵²

4. ĀM.4 (109–S)

The text on this bowl is written in ink in Mandaean script on unglazed earthenware. The text (in the inner part) is divided into four sections which are not symmetrical in size or form (A:L.1–16, B:17–33, C:34–49, D:50–57). The text in each section starts from the centre where there is a small circle. The opening lines of each section are thus much longer and have more characters than the end lines which may be only a word or even just the syllables of a word. Some words are damaged. A large circle has been drawn on the exterior wall of the bowl enclosing two lines (L.57–58) that are a continuation of the text. There is no demon or painting on the bowl which is well preserved but some words are missing.

ĀM.4 is very similar in content to the bowl published by Maria Gorea from a private collection [ĀM.4:1–55 vs. Gorea:3–15],⁵³ to the extent that one can be used to restore and correct the other.

ĀM.4 contains the names of a male, Pāpā son of ‘Ēmmāy (L.2–3, 58, 59) and his wife Anuṣay daughter of Lilōy (L.58).



Fig. 5 ĀM. 4 from three perspectives; Photo by ĀM

⁵¹ published in *CAMIB*, p. 137 [105M].

⁵² published in *MIT*, 230, 232 [Bowl 21].

⁵³ See M. Gorea, ‘Trois nouvelles coupes magiques araméennes’, *Semitica* 51 (2001), 73–78.

4.1. Text and translation

Transcription L Translation

Section A

1	May there be healing for the house, the dwelling,	ܡܫܬܐ ܐܝܬܐ ܠܥܝܬܐ ܕܡܬܐ
2	the residence, the building of <i>Pāpā</i> son of	ܫܝܠܐ ܕܡܬܐ ܕܡܬܐ ܥܝܬܐ ܥܝܬܐ
3	<i>Emmāy</i> . I am the armed	ܕܡܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ
4	and well-equipped man, who came from under	ܕܡܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ ⁵⁴
5	the hand of <i>Abātūr</i> and <i>Ptāhīl</i> [and not]	ܕܡܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ ⁵⁵
6	from under the hands of the angels	ܕܡܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ ⁵⁶
7	of destruction, the mighty ones who	ܕܡܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ
8	are called the seven	ܕܡܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ
9	planets. I looked	ܕܡܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ
10	and saw <i>Yurbā</i> ,	ܕܡܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ
11	in the celestial-dwelling of himself,	ܕܡܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ
12	with two mighty leading	ܕܡܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ ⁵⁶
13	him,	ܕܡܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ
14	<i>Aṭrpān</i>	ܕܡܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ
15	and <i>Lupān</i> ,	ܕܡܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ ⁵⁷
16	the angels	ܕܡܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ

Section B

17	of the darkness who marched on the human	ܕܡܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ
18	beings with their bows (?) and their forces	ܕܡܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ
19	and their lapidation to destroy the houses	ܕܡܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ ⁵⁸
20	and ruin the residences. From their [se] crets,	ܕܡܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ
21	they make temple-spirits and from	ܕܡܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ
22	their pebble-spirits, they settled the temple-statues,	ܕܡܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ
23	they torment the sons of the Adam	ܕܡܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ
24	and persecute the sons of the	ܕܡܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ
25	great family of Life.	ܕܡܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ
26	They enrage the master	ܕܡܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ
27	of the house	ܕܡܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ
28	with their amulets and their	ܕܡܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ
29	own angels,	ܕܡܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ ܥܝܬܐ

⁵⁴ Gorea: 5 ܠܫܐ ܕܡܬܐ.⁵⁵ Cf. Gorea: 5.⁵⁶ Gorea: 5 ܠܫܐ ܕܡܬܐ.⁵⁷ Gorea: 7 ܠܫܐ ܕܡܬܐ.⁵⁸ Gorea: 9 ܠܫܐ ܕܡܬܐ.

Transcription L Translation

59 ܝܚܒܝܠ ܐܠܗܝܡ	30	<i>Yuhabil</i> the angel
ܝܫܬܠ	31	by his breath
ܫܬܠ	32	injured
ܟܠܗ [ܝ]	33	them

Section C

ܝܫܬܠ ܟܠܗ ܟܠܗ	34	and with his rage he raged at them.
ܝܫܬܠ ܥܝܢܗ ܝܫܬܠ ܝܫܬܠ	35	With steam of his mouth, he snatched up
ܠܝܬܝܢ ܕܥܝܢܗ ܕܥܝܢܗ	36	the two mighty ones and overturned
60 ܝܬܝܢ ܟܠ ܕܝܬܝܢ ܕܝܬܝܢ	37	(and) cast them upon their faces
ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ	38	saying to them: 'Whence have you come
ܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ	39	with your bows (and) your forces
ܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ	40	and your lapidation
ܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ	41	and why have you been sent
ܟܠ ܝܬܝܢ	42	against the human-
ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ	43	beings to destroy the houses
ܕܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ	44	to ruin
ܫܬܠ ܕܝܬܝܢ	45	the residences
ܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ	46	and to remove them from
ܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ	47	their dwellings?
ܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ	48	Take your mysteries
ܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ	49	and receive
ܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ	50	your oaths

Section D

ܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ	51	and reveal your mysteries. With pure vessels
ܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ	52	and sorb cane and a knife
ܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ	53	that is all iron, let them put
ܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ	54	this spell on
ܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ	55	the amulet ⁽²⁾ of water and let them bury
ܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ	56	it in the gate,
ܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ	57	then
ܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ	58	in the four

Section E (external part)

ܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ	59	corners of the roof, then in the four corners
ܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ		of the residence of <i>Pāpā</i> son of <i>Ēmmāy</i> , the
ܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ		man, and of <i>Anuṣay</i> daughter of <i>Lilōy</i> , the
ܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ		woman, and may there be healing to the
ܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ		house, the dwelling, the
ܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ	60	residence, and the building of <i>Pāpā</i> son of
		<i>Ēmmāy</i> .

⁵⁹ Gorea:12 ܝܬܝܢ ܕܝܬܝܢ ܕܝܬܝܢ

⁶⁰ np is written twice.

4.2 Commentary

L.2–3: Pāpā either means ‘father’ or is a variant of Pābāg⁶¹ and ‘Ēmmāy means ‘mother’, and here they represent the personal names of the clients.

L.18 & 39: **bqbnaïun** ܒܩܒܢܐܝܘܢ and **bqbnikun** ܒܩܒܢܝܟܘܢ (Fig. 6) which in its both occurrences in ĀM.4 is preceded by h’la ‘force’, and is an unknown word. It may be a variant of **qamana/qmana** ‘bow, weapon’.⁶²



Fig. 6 L.18 b-qbnaïun (left) and L.38 b-qbnikun (right) in ĀM.4;
Photo by Ṭannāz ’Aḥādī-Moḡaddam

L.23: **msnqilun** ܡܨܢܩܝܠܘܢ (Fig. 7) vs. Gorea:7 **umhñqilun** ܡܗܢܩܝܠܘܢ. SNQ I ‘to torment, to torture’⁶³ rather than HNQ ‘to choke, strangle, suffocate’⁶⁴.



Fig. 7 L.23 msnqilun in ĀM.4; Photo by Ṭannāz ’Aḥādī-Moḡaddam

L.55: **mglata d-mia** also occurs in Gorea:15 where it literally means ‘a scroll or parchment made of gut or skins’ presumably designating the object itself, as a place for writing and at the same time as a water container, hence its translation is ‘l’amulette aux eaux’.⁶⁵ It also occurs

⁶¹ J. Naveh & S. Shaked, *Amulets and Magic Bowls: Aramaic Incantations of Late Antiquity*, (Jerusalem: Magnes Press, 1985), 148.

⁶² See MD, 401b.

⁶³ See MD, 334a.

⁶⁴ See MD, 151a.

⁶⁵ See M. Gorea, ‘Trois nouvelles coupes magiques araméennes’, 75–76.

as **b-magalta d-mia**⁶⁶ in *Qmaha d-Šir Sahria* which is actually a scroll and can be compared to **magalta d-ṭabia** ‘scroll of gazelle(-skin)’ on some phylacteries (*Zarazta d-Ptahil*⁶⁷; *Šapta d-Pišra d-Sumqa*;⁶⁸ *Zarazta d-Hibil Ziua*;⁶⁹ *Šapta d-Pišra d-Ainia*,⁷⁰ and so on). This was also mentioned in *Zarazta d-Hibil Ziua* (lines 885–886) as **qmaha ulmiška d-ṭabia** ‘amulet and on the parchment of gazelle’. Such occurrences presumably show the source of the Mandaic bowl published by Maria Gorea as well as ĀM.4 in which **ṭabia** was changed to **mia**, to copy and write on the bowls but at the meantime the first part i.e., **mglata** remained. The other possibility is that **mia** in **mglata d-mia** means ‘entrails, intestines, gut, bowels’⁷¹ (< m’ayyā) rather than **mia** ‘water’⁷² (< mayyā).

L.58: **anušai** is also attested in Aramaic amulets B3:5 מֵאָדָר אֶפְרַי **מֵאָדָר אֶפְרַי בַּת אֲנוּשַׁי** ‘Māh-Ādar-Afrāy/Āfrī(d) daughter of Anušay’⁷³ as well as Mandaic Pognon 7:5 **anušai pt mhindukt** ‘Anušay daughter of Mahindukt’.⁷⁴ **pt** ‘daughter of’ is written as **pat** which is a rare variant. **liluia** may be a variant for **lilia** ‘night’ and should be read as **lilōy** (Cf. Dadoy, Duḵtoy, Farroḵoy, Inoy, Mihroy, Miškoy).

⁶⁶ The Comprehensive Aramaic Lexicon, ‘Šir Sahra: Qmaha D-Šir Sahra’ prepared by Matthew Morgenstern, access date 7/12/2024. URL: https://cal.huc.edu/get_a_kwicchapter.php?file=74715&sub=0&ccset=M (line 69)

⁶⁷ The Comprehensive Aramaic Lexicon, ‘Phylacteries (zaraziata)’ prepared under the direction of Matthew Morgenstern, access date 7/12/2024. URL: https://cal.huc.edu/get_a_kwicchapter.php?file=74714&sub=05&ccset=M (lines 193 & 197)

⁶⁸ The Comprehensive Aramaic Lexicon, ‘šapta DPišra Dšumqa’ prepared by Matthew Morgenstern, access date 7/12/2024. URL: https://cal.huc.edu/get_a_kwicchapter.php?file=74705&sub=&ccset=M (lines 316–317)

⁶⁹ The Comprehensive Aramaic Lexicon, ‘Phylacteries (zaraziata)’ prepared under the direction of Matthew Morgenstern, access date 7/12/2024. URL: https://cal.huc.edu/get_a_kwicchapter.php?file=74714&sub=05&ccset=M (lines 599 & 882–883)

⁷⁰ The Comprehensive Aramaic Lexicon, ‘Shapta d-Pishra d-Ainia’ prepared by Matthew Morgenstern, access date 7/12/2024. URL: https://cal.huc.edu/get_a_kwicchapter.php?file=74716&sub=04&ccset=M (line 499)

⁷¹ See *MD*, 265b.

⁷² See *MD*, 265a-b.

⁷³ See J. Naveh & S. Shaked, *Amulets and Magic Bowls: Aramaic Incantations of Late Antiquity*, 146, 149–150; Cf. Māh-Ādur-Frāy-Gušnasp, See P. Gignoux, *Noms propres Sassanides en moyen-perse épigraphique*, 109 [n.516]. Naveh & Shaked read the name as Mādar-Āfri, See J. Naveh & S. Shaked, *Amulets and Magic Bowls: Aramaic Incantations of Late Antiquity*, 147–148.

⁷⁴ See *MIT*, 162 [Bowl 4].

4.3 *Parallels in other Mandaic bowls*

- L.4:1–55 vs. Gorea:3–15.⁷⁵
- L.9–11 vs. BM 117880:8.⁷⁶
- L.9–11 vs. YM 2:16–17;⁷⁷ YM 3:5–6;⁷⁸ Jursa:6–7;⁷⁹ IBC 43:8–10.⁸⁰

5. ĀM.5 (108–S)

The text on ĀM.5 is written in Mandaean script with ink on an unglazed earthenware bowl. The text in the inner part is arranged in spokes, i.e. vertically like sun rays from a large circle in the centre of the bowl and ending at its rim where the lines are enclosed by a single circle. The ‘rays’—i.e., the lines of text—are not equal in length. There is no demon or painting on the bowl. The bowl is generally well preserved, however, some words especially in the beginning of the lines are not legible. It seems the writer wrote the text on the bowl with two pens or at two different times, because of the different sizes of some of the letters.

ĀM.5 contains the name of **Dādurmiš** son of **Pāyōy** (L.5–6 & 46–47) and his wife (?) **Amistrā(y)** daughter of **Lulāy** (L.7 & 48–49).

In 1999, Christa Müller-Kessler wrote about three Mandaic lead rolls in the British Museum (presumably from 4th–7th CE), which contain early forerunners of ŠPA⁸¹ and later, she pointed out the similarity of some passages between BM 135563 (a JBA bowl in the British Museum obtained from *Kermānšāh*, western Iran) with ŠPA and in general with some parallel sections in the Akkadian incantation series

⁷⁵ published in M. Gorea, ‘Trois nouvelles coupes magiques araméennes’, 74.

⁷⁶ published in *CAMIB*, 107 [81M].

⁷⁷ published in O. Abudraham, ‘Three Mandaic Incantation Bowls from the Yosef Matisyahu Collection’, *Lěšonenu* 77 (2014), 84 [in Hebrew].

⁷⁸ published in O. Abudraham, ‘Three Mandaic Incantation Bowls from the Yosef Matisyahu Collection’, 90 [in Hebrew].

⁷⁹ published in M. Jursa, ‘Eine mandäische Zauberschale in Schweizer Privatbesitz’, *Archiv für Orientforschung* 47/48 (2001), 146.

⁸⁰ published in G. Abousamra, ‘A New Mandaic Magic Bowl’, in R. Voigt (ed.) ‘*Durch Dein Wort ward jegliches Ding! “Through Thy Word All Things Were Made!”*’ 2. *Mandäistische und samaritanistische Tagung* (Wiesbaden: Harrassowitz verlag, 2013), 56.

⁸¹ See C. Müller-Kessler, ‘Aramäische Beschwörungen und astronomische Omina in nachbabylonischer Zeit: Das Fortleben mesopotamischer Kultur im Vorderen Orient’, in J. Renger (ed.), *Babylon: Focus Mesopotamischer Geschichte, Wiege früher Gelehrsamkeit, Mythos in der Moderne* (Berlin: SDV, 1999), 431.

named *Maqlū*⁸². James Nathan Ford has also identified a text (presumably an unpublished Mandaic bowl) that ‘contains a significant parallel to the list of the eye names found in the ŠPA’, while Matthew Morgenstern considered such texts to have a limited value to the reconstruction of the Mandaic text.⁸³

ĀM.5 includes one of the earliest attested parts of *šapta d-pišra d-ainia* ‘The Scroll of the Exorcism of Eyes’⁸⁴ and lines 10 to 52 of the ĀM.5 correspond to lines 501 to 525 of ŠPA attested in DC 29. Comparing ĀM.5 and ŠPA presents the process of transmission, too; some sentences in ĀM.5 are shorter than ŠPA and it demonstrates the intercalation occurred over time, e.g., ĀM.5 has only *sdima* rather than ŠPA ‘*sira usdima*’.

⁸² See C. Müller-Kessler & T. Kwasman, ‘A Unique Talmudic Aramaic Incantation Bowl’, *JAOS* 120:2 (2000), 164.

⁸³ This information is given in a lecture by Matthew Morgenstern titled ‘A New Edition of the Mandaic Evil Eye Spells’ in 27th *International conference on Jewish studies* (Moscow, July 11–13, 2021). In this lecture, the identified text by James Nathan Ford is not clearly mentioned but presumably is a Mandaic Bowl known as D 33 written in a spiral manner and on which ‘*Farrokzād* son of *Kumāy* and *Farroktāy* and *Sisin-Gušnaš* and *Māhmuš* ...’ can be read. It has not yet been published.

⁸⁴ First published by Lady Ethel Stefana Drower in two installments in 1937 and 1938 as: E. S. Drower, ‘*Šafta d Pishra d Ainia*’, *JRAS* 4 (1937), 589 ff. and E. S. Drower, ‘*Šafta d Pishra d Ainia*’, *JRAS* 1 (1938), 1 ff. including the transliteration and translation based on DC 21 (1935 CE which is a copy made by *Šaik Farag* of an MS dated 1853 CE). Michael Tarelko in ‘*Šapta d-Pishra d-Ainia*: The Scroll for the Purging of the Eyes’ worked on DC 21 as well as DC 29 (dated to 1329 AH/1910–11 CE), but this work has not yet been published. In 1998, James Nathan Ford mentioned the similar context of the text and other Mesopotamian traditions and partially translated it, See J. N. Ford, “Ninety-Nine by the Evil Eye and One from Natural Causes” *KTU*² 1.96 in its Near Eastern Context’, in M. Dietrich, & O. Loretz (Eds), *Ugarit-Forschungen: Internationales Jahrbuch für die Altertumskunde Syrien-Palästinas* (Band 30), (Münster: Ugarit Verlag, 1998), 224–227; later in 2013, Erica C.D. Hunter discussed the text from a comparative view and wrote about the different aspects of it, See E. C.D. Hunter, ‘Comparative Perspectives on *Šapta d-pišra d-ainia*’, in R. Voigt (ed.), *Durch Dein Wort ward jegliches Ding* (Wiesbaden: Harrassowitz verlag, 2013), 117–127. This text was last edited by Matthew Morgenstern who added three other MSS in addition to DC 21 and DC 29 (The Comprehensive Aramaic Lexicon, ‘*Šapta d-Pishra d-Ainia*’ prepared by Matthew Morgenstern, access date 7/12/2024. URL: https://cal.huc.edu/get_a_kwicchapter.php?file=74716&sub=04&cset=M), including RRC 3K (1080 AH/ 1669–70 CE) and RRC 1E (1315 AH/ 1897–98 CE) from the *Rbai Rafid Collection*, as well as MS Berlin (a copy of a MS dated 1231 AH/1815–16 CE).



Fig. 8 ĀM. 5 from three perspectives; Photo by ĀM

5.1. Text and translation

Transcription	L	Translation
ܐܡܢܐ ܕܠܝܬܐ ܕܠܝܬܐ	1	In the name of Life,
ܐܡܢܐ ܕܠܝܬܐ ܕܠܝܬܐ	2	may there be healing
ܐܡܢܐ ܕܠܝܬܐ ܕܠܝܬܐ	3	to the house, the dwelling,
ܐܡܢܐ ܕܠܝܬܐ ܕܠܝܬܐ	4	the residence, and this building
ܐܡܢܐ ܕܠܝܬܐ ܕܠܝܬܐ	5	of <i>Dādurmīš</i>
ܐܡܢܐ ܕܠܝܬܐ ܕܠܝܬܐ	6	son of <i>Pāyōy</i>
ܐܡܢܐ ܕܠܝܬܐ ܕܠܝܬܐ	7	and <i>Amistrā(y)</i> daughter of <i>Lulāy</i> .
ܐܡܢܐ ܕܠܝܬܐ ܕܠܝܬܐ	8	Restrained (and) exorcized is
ܐܡܢܐ ܕܠܝܬܐ ܕܠܝܬܐ	9	the evil eye,
ܐܡܢܐ ܕܠܝܬܐ ܕܠܝܬܐ	10	the blue eye. Restrained (and)
ܐܡܢܐ ܕܠܝܬܐ ܕܠܝܬܐ	11	expelled is <i>Tāzātūā</i> , the blinking eye.
ܐܡܢܐ ܕܠܝܬܐ ܕܠܝܬܐ	12	Restrained is <i>Zāt</i> ,
ܐܡܢܐ ܕܠܝܬܐ ܕܠܝܬܐ	13	the squinting eye. Restrained is
ܐܡܢܐ ܕܠܝܬܐ ܕܠܝܬܐ	14	<i>Niāhit</i> , the corroded eye.
ܐܡܢܐ ܕܠܝܬܐ ܕܠܝܬܐ	15	Restrained is <i>Šfāfit</i> ,
ܐܡܢܐ ܕܠܝܬܐ ܕܠܝܬܐ	16	the diseased eye. Restrained is
ܐܡܢܐ ܕܠܝܬܐ ܕܠܝܬܐ	17	<i>Šr(ā)hit</i> , the hollow eye.
ܐܡܢܐ ܕܠܝܬܐ ܕܠܝܬܐ	18	Restrained is <i>Skakit u-Nitār</i> ,
ܐܡܢܐ ܕܠܝܬܐ ܕܠܝܬܐ	19	the blackened eye.
ܐܡܢܐ ܕܠܝܬܐ ܕܠܝܬܐ	20	Restrained is <i>Sām-u-Sup</i>
ܐܡܢܐ ܕܠܝܬܐ ܕܠܝܬܐ	21	the mystery. Restrained is <i>Huq</i>
ܐܡܢܐ ܕܠܝܬܐ ܕܠܝܬܐ	22	<i>-u-Māq</i> , the mystery.
ܐܡܢܐ ܕܠܝܬܐ ܕܠܝܬܐ	23	Restrained is <i>Smāk</i> , the mystery.

Transcription	L	Translation
^o^ k^s^k^l^k^o^	24	Restrained is <i>Huq̣sil</i> , the mystery.
^o ^k^k^o^ k^k^o^	25	Restrained is 'U-rāzā-u-Rmāz,
^k^o^ k^k^o^	26	the mystery. Restrained is
^k^o^k^o^ k^k^o^	27	the entire root of
^k^o^k^o^ k^k^o^	28	darkness and black
^k^o^k^o^ k^k^o^	29	waters. Restrained is
^k^o^k^o^ k^k^o^ ⁸⁵	30	your counsel and drowned are
^k^o^k^o^ k^k^o^	31	your thoughts.
^k^o^k^o^ k^k^o^	32	You are bound, you are restrained,
^k^o^k^o^ k^k^o^	33	you are forbidden,
^k^o^k^o^ k^k^o^	34	you are excommunicated,
^k^o^k^o^ k^k^o^	35	you are abrogated, you are shackled,
^k^o^k^o^ k^k^o^	36	and you are curbed in the name
^k^o^k^o^ k^k^o^	37	of that
^k^o^k^o^ k^k^o^	38	great <i>Rug</i> ^(?) , the eldest
^k^o^k^o^ k^k^o^	39	of the twenty-two
^k^o^k^o^ k^k^o^	40	families of the house of
^k^o^k^o^ k^k^o^	41	<i>Smāil</i> , the devil.
^k^o^k^o^ k^k^o^	42	May the darkness be abrogated
^k^o^k^o^ k^k^o^ ⁸⁶	43	and the light be victorious.
^k^o^k^o^ k^k^o^	44	May there be healing
^k^o^k^o^ k^k^o^	45	for the house, the dwelling, the residence,
^k^o^k^o^ k^k^o^	46	and the building of <i>Dādurmiš</i>
^k^o^k^o^ k^k^o^	47	son of <i>Pāyōy</i>
^k^o^k^o^ k^k^o^	48	and <i>Amistrā(y)</i> daughter of
^k^o^k^o^ k^k^o^	49	<i>Lulāy</i> and their children
^k^o^k^o^ k^k^o^	50	males and females.
^k^o^k^o^ k^k^o^	51	The Life
^k^o^k^o^ k^k^o^	52	(is) victorious.

5.2 Commentary

L.5, 46: *Dādurmiš*⁸⁷ is an Iranian name composed of MP *dād* 'given/created' + (h)*urmiš* 'Hormizd' which means 'given/created by Hormizd', cf. *Dād-Manda*⁸⁸ 'given/created by Manda'.

L.6, 47: *Pāyōy*, is an Iranian name and a hypocoristic form of OIr. **Pāyu-* (Av. *pāiiu-* 'protector'). Another derivation of this stem

⁸⁵ ŠPA:513 *^k^o^k^o^|k^k^o^*

⁸⁶ ŠPA:520 & 522 *^k^o^k^o^|k^k^o^*

⁸⁷ See P. Gignoux, *Noms propres Sassanides en moyen-perse épigraphique*, 72–73 [n.292].

⁸⁸ M. Morgenstern, 'Five Mandaic Magic Bowls from the Moussaieff Collection' 111 [in Hebrew].

is **Pāyu-ka-* which attested in Bactrian documents as παιοκo from Afghanistan⁸⁹ and as *Paiukku* in Neo-Assyrian documents from Iraq.⁹⁰

L.7, 48: **Amistrā(y)** may be a semitic name and combination of Aramaic *amat* ‘servant (f.)’ + ‘*str*’ ‘Ištar’ or ‘goddess, female spirit’ and together means ‘maidservant of Ištar/goddess’⁹¹. It is also attested in Moussaieff 24:10 **mstar**⁹² as well as BM 91775:10 & BM 91779:6 as **zanai amat** ‘*str Zanay amat istar*’ ‘Zanay maidservant of Ištar/goddess’.⁹³ Mandaic ܐܡܬܪܐ, which is common in Mandaic incantations corresponds to JBA אִיסְתָּרָא.⁹⁴ The assimilation of *t* of *amat* is also attested in BM 91775:10 & 16 as **amašamiš** *Amaššamiš* ‘maidservant of Šamiš’.⁹⁵

Other possibility is the relation of **Amistrā(y)** to an Iranian name of OP origin i.e., **Amāstrī-* which attested in Greek Ἀμαστρίς and possibly has a relation to NB/LB **A-mi-is/si-ri-** and either means **ama-* ‘strong’ + **strī-* ‘woman’ or **ama-* ‘strength’ + **srī-* ‘beauty’ and then respectively ‘a strong woman’ or ‘(a female who have) strength and beauty’.⁹⁶

L.7, 49: **Lulāy**, Cf. **lulita** the name given to *Simat-Hiia*.⁹⁷

L.8: **šrit** vs. ŠRA I ‘to exorcize’.⁹⁸

L.15: **špapit** drives from ŠPP I/ŠUP II ‘to crawl, creep’⁹⁹ rather than ŠPP II/ŠPA I ‘to be quiet, smooth, clear, at ease; to cleanse, purify; to relax’,¹⁰⁰ (Cf. mšpwpty & špwpty ‘crawler’ as a name for some demons).¹⁰¹

⁸⁹ See N. Sims-Williams, *Bactrian Personal Names* (Vienna: VÖAW, 2010), 113 [n.363].

⁹⁰ See R. Schmitt, *Iranische Namen in semitischen Nebenüberlieferungen* (Vienna: VÖAW, 2009), 118–119 [n.100].

⁹¹ This name is attested from Old Babylonian period, e.g., in a contract from Sippar-Yahrurum, a woman named *Kunutum* dedicated her daughter to *Ištar* and named her GEME₂.iš₈-tar₂ ‘Amat-Ištar’ (CDLI P386504). Cf. Abdi-Ištar ‘servant of Ištar’.

⁹² M. Morgenstern, ‘Five Mandaic Magic Bowls from the Moussaieff Collection’, 111 [in Hebrew].

⁹³ See *CAMIB*, 115, 116 [86M & 87M].

⁹⁴ See J. N. Ford, & M. Morgenstern, *Aramaic Incantation Bowls in Museum Collections*, 77 fn.285.

⁹⁵ See *CAMIB*, 115 [86M].

⁹⁶ See R. Zadok, ‘Old Iranian anthroponyms and related material in Late Babylonian’, *Revue d’Assyriologie et d’archéologie Orientale* 98 (2004), 109–110.

⁹⁷ See *MD*, 233a.

⁹⁸ See *MD*, 474a.

⁹⁹ See *MD*, 472b.

¹⁰⁰ See *MD*, 471b, 472b.

¹⁰¹ See J. N. Ford, ‘Notes on the Mandaic Incantation Bowls in the British Museum’, *Jerusalem Studies in Arabic and Islam* 26 (2002), 249–250.

L.30: **mb(a)ṭia** drives from BṬA/BṬY ‘to sink’¹⁰² and possibly along with ‘thought’ means ‘to be drowned/sunk in thought’, not to represent ‘the deep thought’ but ‘pensiveness’ and even ‘melancholy’. The other possibility is a scribal error for *mbaṭalia* ‘abolished’.

L.38: Instead of 𐤠𐤭𐤒𐤁𐤁 *rišaga*, which according to Matthew Morgenstern is used in five known MSS of *šapta d-pišra d-ainia* (including DC 29, RRC 3K, DC 21, MS Berlin, RRC 1E),¹⁰³ 𐤠𐤭𐤒𐤁𐤁 used 𐤠𐤭𐤒𐤁𐤁 **rugrba**, which may be an equivalent to the earlier word. Ethel S. Drower assumed that *rišaga* ‘chief-lord’ was a compound of the Mandaic *riš* ‘head’ and Persian *aga* /āgā/ ‘lord, master’,¹⁰⁴ but this appears to be incorrect. **rugrba** may be a compound of *rug* (?) and Mandaic *rba* ‘great’.

5.4. *Parallels in other Mandaic bowls*

- L.10–52 vs. ŠPA L.501–525 of DC 29.

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ABBREVIATIONS

OIr.	Old Iranian
MP	Middle Persian
ŠPA	Šapta d-Pišra d-Ainia
MIT	See E. M. Yamauchi, <i>Mandaic Incantation Texts</i> (Michigan: American Oriental Society, 1967).
MD	E. S. Drower & R. Macuch, <i>A Mandaic Dictionary</i> (Oxford: Clarendon Press, 1963).
CAMIB	J. B. Segal & E. C.D. Hunter, <i>Catalogue of the Aramaic and Mandaic Incantation Bowls in the British Museum</i> (London: British Museum Press, 2000).

¹⁰² See *MD*, 58a.

¹⁰³ The Comprehensive Aramaic Lexicon, ‘Šapta d-Pišra d-Ainia’ prepared by Matthew Morgenstern, access date 7/12/2024. URL: https://cal.huc.edu/get_a_kwicchapter.php?file=74716&sub=04&cset=M (L.519 of DC 29).

¹⁰⁴ See *MD*, 434b; E. S. Drower, ‘Šafta d Pīšra d Ainia’, *JRAS* 4 (1937), 610 fn.3.

APPENDIX. DRAWINGS OF THE ĀM MANDAIC BOWLS

The following drawings were created by Leylā-Sādāt Sajjādī Hezāve and kindly given to the author by Zohre Moḥammadyān Moḡāyer (Katāyun) of ĀM.

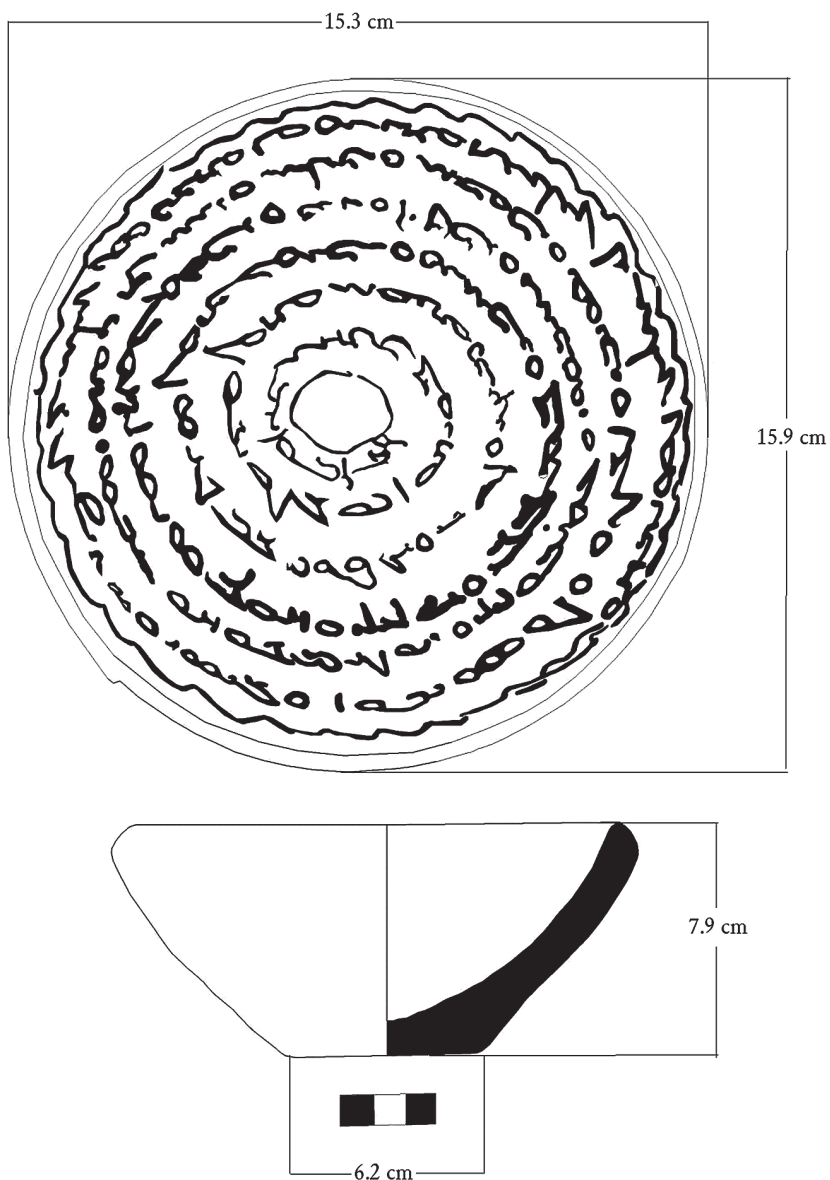


Fig. 9 sketch of ĀM.1 (627-S)

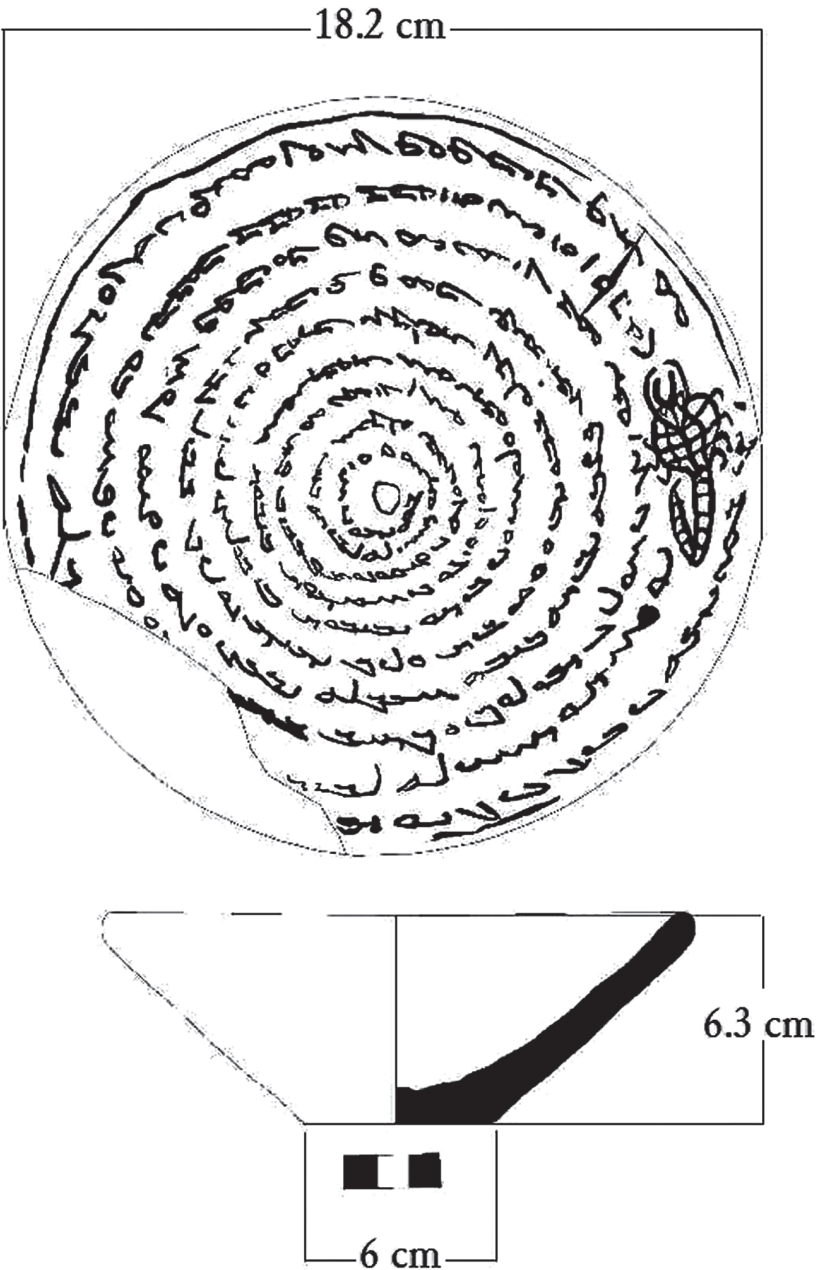


Fig. 10 sketch of ĀM.2 (626-S)

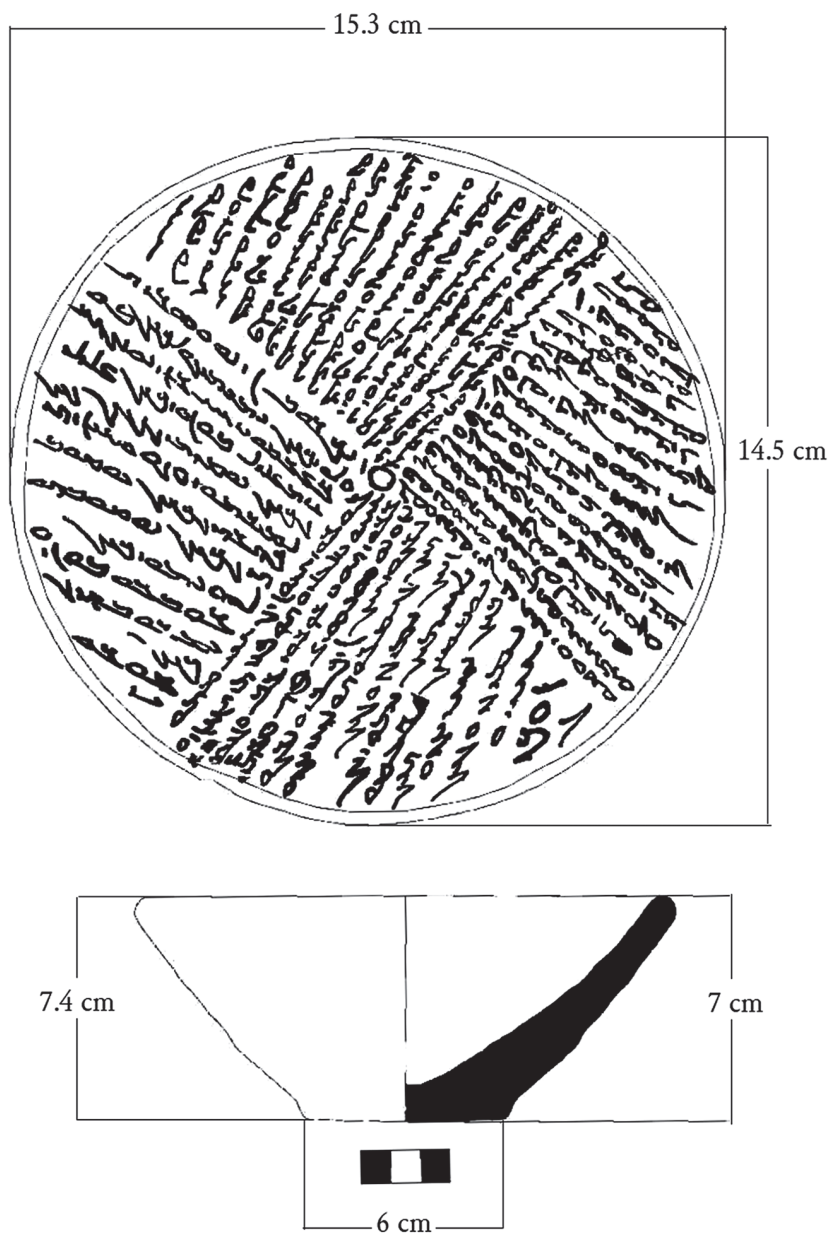


Fig. 11 sketch of ĀM.3 (110-S)



Fig. 12 sketch of ĀM.4 (109-S)

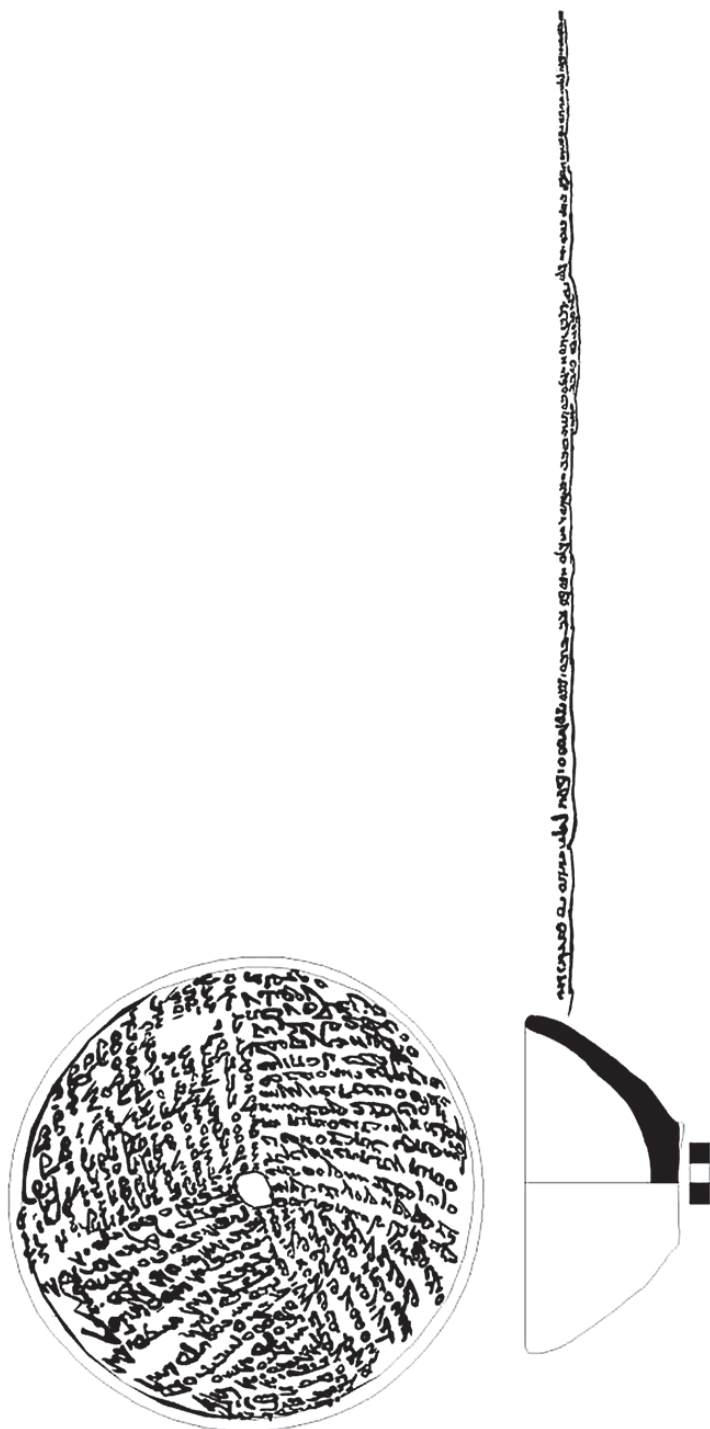


Fig. 13 sketch of ĀM.4 (109-S)

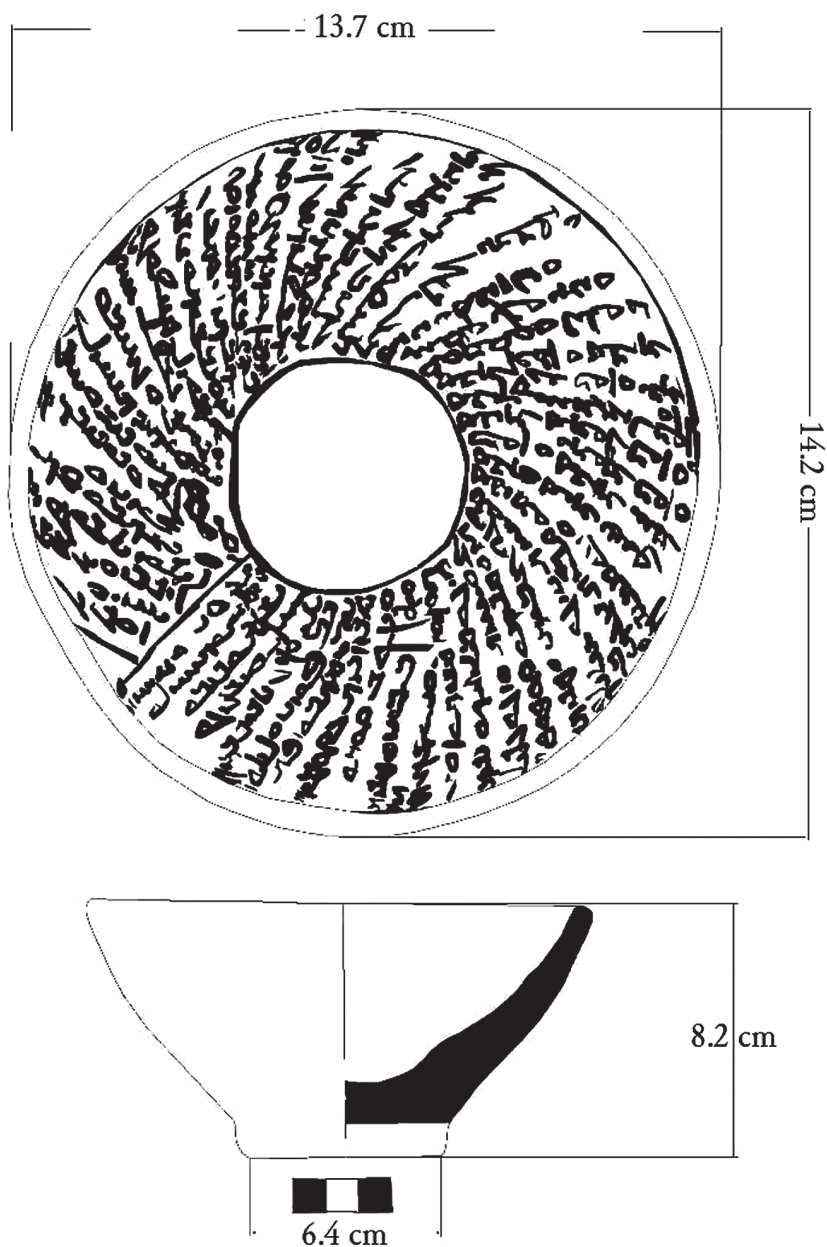


Fig. 14 sketch of ĀM.5 (108-S)